IV.

DIVINE PHYSICK
FOR
Devout Souls:
OR,
Four Serious Words to the most Grave and Solid Christians,
that Scruple at
The Book of COMMON PRAYER.

VIZ.

I. To serve God by a Liturgie, is part of the publick worship of God.

II. The forms of the generall part of the Liturgie, used in the Church of England, compared with such formes as we finde in Scripture.

III. An help to scrupulous Consciences touching some things most excepted against in the other parts of the Rubrick appointed to be used on particular occasions.

IIII. Wee ought not to refuse the Rubrick or Common-Prayer because it is imposed by Authority from men, but therefore to use it.

BY

A Moderate Son of the Church.

LONDON,
Printed for *R: I:* and are to be sold by *Sam: Speed* at the Printing-presse in St. *Pauls* Church-yard. 1662.

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Four Serious Words to the most Grave and Solid Christians.

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IV.

DIVINE PHYSICK FOR Devout Souls:

OR,

Four serious words to the most grave and solid Christians, that scruple at the Book of Common-Prayer.

I. *To serve God by a Liturgy, is part of the Publick Worship of God.*

A Liturgy is *Liturgia*, a Publick Service, λειτουργεῖν, *est opus facere publicum, vel publicè*, λειτουργία, a form of Publick or Common Prayer; Divine Service. 2 *Cor.* 9. 12.

Λειτουργίω, is to minister and execute a publick work, service, or office, *Acts* 13. 1. 2. when *Barnabas* and *Simeon*, and other Teachers were in the Church at Antioch, *they ministred to the Lord*, λειτουργούντων, they performed the Publick Service.

Leigh in his *Critica Sacra* (whom I think, none that know him will deny him zealous enough to the Presbytery) brings in *Causabon*, pag. 157. who for Greek Learning hath scarce his equal in this out age, saying, *Exercitat.* 16. *cap.* 41. Λειτουργεῖν hath been used Ecclesiastically, for whatsoever religious

miniſtration (even for ſole praying) when there is no occaſion of Sacrifice, which ſeems to be two things, *Heb.* 10. 11. *Every Prieſt ſtandeth daily, miniſtring and offering oftentimes the ſame Sacrifices.*

1 *Miniſtring*, λειτουργῶν performing the work of the Liturgy, or publick Service.

2 *Offering Sacrifices*, προσφέρων θυσίας, concerning which, *Eraſmus* affirms, that by ſacrificing is meant the uſing of their gifts to Gods glory, and the ſalvation of the Church, in Prophecying and teaching the Doctrin of the Goſpel, *Cartwright* on *Rhem. Teſt.*

I doe not ſpeak of the Liturgy to be uſed by the Magiſtrate in the forms of Civil Government, *Romans* 13. 6. and other places; nor of the forms of words uſed by the Angels in their miniſtration, (which ſurely can be no ſin for us, if commanded, to uſe in ours,) *Luke* 2. 13, 14.

But this I ſay, that Saint *Paul* as a Miniſter of the Goſpel, did perform his Liturgy-work, *Rom.* 15. 6. as well as his Preaching-work, *verſ.* 16. and exhorts *Timothy*, and in him all Chriſts Miniſters in the publick Worſhip of God, firſt to uſe a Liturgy, or Prayer in common, for all men, as a thing that is good and acceptable in the ſight of God our Saviour, 1 *Tim.* 2. 1, 2, 3.

II. *The Forms of the general part of the Liturgy uſed in the Church of* England, *compared with ſuch Forms as we finde in Scripture.*

1 THe beginning of the Book of Common Prayer is, Firſt, to read one of ſeveral places of Scripture there aſſerted, taken out of the Word of God.

2 The next thing is an Exhortation to ſtir up the Congregation to Prayer, which Chriſt did to his own Apoſtles when he went to Prayer in the Garden, *Luke* 22. 40. & 46. thus *David* ſtirred up the people by Arguments, and then went to prayer

prayer, *Psal.* 106. and much might be said more for this, but I think none will deny it, that know any thing of God.

3 The next thing is, a form of Confession of Sins, and I shall give you some other forms in Scripture, that for the matter of them are the like.

One Form of Confession is, the thirty ninth Psalm, which was a form appointed by God himself, to be read in the Church of God; That it is a Confession of Sins is plain, by the reading of it, and that it was a Form appointed by God, to bee used in the Church, I prove by the title of it, which is the very Word of God. and in the Original in the Hebrew Bible, as well as the body of the Psalm, *To the chief Musician, even to Jeduthun,* למנצח לידותון מזמור *Jeduthun* was one of the Ministers of the Church of God, appointed to minister his part of the Liturgy, or Publick Service of God, 1 *Chron.* 25. 1. & *vers.* 6. and this Psalm was a Form appointed to bee used by him in the Church of God at the publick Ordinances.

Another Form of a Confession we find that *Ezra* used, *Ezra* 9. 6. to the end of the Chapter, and the like *Dan.* 9. at the beginning, and several others in Scripture.

4 Then follows the Declaration of Gods Mercy and Grace, in the absolving of penitent Sinners, by the form of an Absolution to be read by the Minister, which hath a good warrant, if we consider the like form used in the Church of God by the sons of *Korah*, appointed thereto by the Lord, *Psal.* 84. by the title of which it appears, that they did use it as part of their Liturgy, לבני קרח מזמור A Psalm for the sons of *Korah*, who were Ministers appointed to minister their parts of the Liturgy of the publick Worship of God, 1 *Chron.* 9. 19. and this eighty fourth Psalm doth highly exalt God for his mercy and love to penitent Sinners that cry after him, make him their strength, and trust in him.

5 The Lords Prayer was given by Christ himself, teaching them by his own unerring lips to use that form, *Matth.* 6. *Luke* 11.

6 There are in the Liturgy many short Prayers, and Collects for several things, and touching several estates and conditions of people; and the like we finde in the Scriptures

of many ſhort prayers that have been uſed in the Church of God, and warranted by the Lord, *Nehem.* 11. 17. ſeveral Miniſters were appointed to their parts of the publick prayers; ſo, *Acts* 4. 24. to *verſ.* 31. is ſet down an expreſs form of a ſhort prayer uſed by the Church of Chriſt, and the Lord gave a clear teſtimony of hearing their prayer. So alſo the Apoſtles had a ſhort form of Prayer uſed for thoſe that they laid their hands on, that they might receive the Holy Ghoſt, *Acts* 6. 6. and 8. 15. And ſo again we finde a form of a ſhort Collect uſed by the Prophet *Habbakkuk*, Chap. 3. and the Apoſtle St. *Paul* exhorts expreſly, *Epheſ.* 4. 6. *In every thing by prayer and ſupplication with thankſgiving, let your requeſts bee made known unto God.*

As a Caution to admoniſh all men to take heed of mocking, or ſcorning at the ſhort prayers in the Liturgy, I ſhall here inſert a notable example of a lamentable Judgement of God upon one *John Apowel*, mentioned by Dr. *Beard*, and Dr. *Taylor*, in their Book of the *Theater of Gods Judgements*, p. 147. out of the *Acts and Monuments*, p. 2103.

John Apowel, hearing one Maſter *Malden* reading ſome of thoſe ſhort prayers in the Liturgy, mocked him with contrary jeers, and ſcoffing terms as he went on; and when Mr. *Malden* was ſaying, *Lord have mercy upon us, &c.* *Apowel* in his ſcoffing was terribly affrighted by the Devil, who appeared to him, and his hair ſtared upright on his head, and the next day he grew worſe, and in great horrour cried out night and day; *The Devil, the Devil, the Devil of Hell, now the Devil of Hell, the Devil of Hell.*

Glory be to the Father, &c. *And praiſe the Lord*, and after prayer to ſay, *Amen.* Theſe have good warrant from the Scriptures, where wee finde the like expreſſions, *Hallelujah, praiſe the Lord* is often in the Pſalmes; *Pſal.* 41. the laſt verſe, this form is ſet down, *Bleſſed be the Lord God of Iſrael from everlaſting, and to everlaſting, Amen, and Amen*; and this was a Pſalm appointed of God to be uſed in publick by the Miniſter of God, as appears by the title of it. And to the ſame purpoſe is the concluſion of *Pſal.* 82. and ſo again the concluſion of *Pſam.* 89. uſed by *Ethan* in the publick Congregation, and

and *Psal.* 106. the last verse, *Blessed be the Lord God of Israel, from everlasting to everlasting, and let all the people say, Amen, praise the Lord.*

8 The Hymn to be used before the Psalms of the day, is that very form which is the 95 Psalm; and the Psalms of the day daily to be read, are the Psalms of *David*, in order, morning and evening, untill the whole book be gone thorow, once every month.

9 The Lessons (except a very few) are all out of the Bible, the first Lesson out of the old Testament, and the second out of the new, every day, as the Priests under the Law read in the order of their course, out of the old Testament *Luke* 1. 8.

10 That excellent song of St. *Ambrose* called *Te Deum* is highly approved of by almost all Churches, and it bears much resemblance to the 148 *Psalm*, and the 92 *Psalm*, entituled a song for the Sabbath day, joyned both together; And the Minister hath choice either to say that, or *Benedicite*, which is extracted from *Psal.* 136. and *Psal.* 148. for the morning service, and for the evening service, there is liberty or choice for the Minister after the first Lesson, either to say the *Magnificat* taken out of the 1. Chap. of St. *Lukes* gospel, verse. 46, &c. or the 98 *Psal.* at length, both which are forms recorded in Scripture.

11 After the second Lesson is to be said the song of *Zacharias* the Priest, taken out of St. *Luke* the 1 Chap. begining at verse 68. *&c.* or the 100 Psalme at length, for the morning; And the song of *Simeon*, taken out of St *Lukes* Chap. 2. vers 29. *&c.* or the 67. Psalm at length, for the evening, all which are formes expressly taken out of the holy Scriptures.

12 The Creed, or profession of faith to be made in the Church of God, is a clear Christian duty (which is excellently contracted in each of the Creeds, in our English Liturgie, that called the *Apostles* Creed, and the *Nicen* Creed, and *Athanasius* Creed.) To satisfie any soul that would be further informed herein, let them read, *Rom.* 10. 9, 10. 1 *John* 4. 2. *Deut.* 26. 17. 1 *Tim.* 6. 12. *Heb.* 10. 23. *Luk.* 9. 26. And there is scarce a Church in the world, but owns some

ſome form of profeſſion of Faith, and there are very few Chriſtian Churches but do own the Creeds in our Rubrick.

13 Now for the Letany ſo much ſcrupled (by many) by reaſon of the often repetitions therein, of the ſame thing; (for as for the matter of what is prayed for; I think all ſober men will ſay, that it is not inferiour to any prayer that was ever made by meer man. Therefore touching the ſame thing often to be repeated in ſaying of it) this I can ſay, that the like is to be found in Gods holy Word. Such like repetitions of the ſame words wee finde, *Pſal.* 136. the whole Pſalm, yea our bleſſed Saviour Chriſt himſelf, when he had prayed in the Garden in his bloody Agony, *Mark* 14. Chap. He prayed, what his words were are ſet down, *verſes* 35, 36. who afterwards repeated the ſame words again, as appears, *verſe* 39. And the poor Publican that only ſaid, *God be mercifull to mee a ſinner*, and ſmote on his breaſt, repeating that, was Juſtified before God, *Luk* 18. 13, 14. And I appeal to any ſoul that hath had neer communion with God in ſecret prayer, if in the breathings of his ſoul, in which he hath had the higheſt raptures, and been moſt earneſt with God; he hath not often made repetitions of his moſt hearty groans, and deſires to God in the ſame words, for pardon of ſin, for Grace, for a clearer manifeſtation of his preſence; Oh! with what affection have groans been from the ſoul, crying, *mercy Lord, mercy, mercy, Lord be merciful to my poor ſoul, grace Lord, ſanctify my ſoul by thy grace; help Lord, help, ſome drams of grace, ſome diſcovery of thy ſelf to my poor ſoul.*

14 Wee are to pray for the Kings Majeſty and the Royal Family, and for his Majeſties Councel, and for the Biſhops, and for all in Authority, under his Majeſty; which is a clear duty, to which wee are exhorted by the word of God, and directions given therein 1 *Tim.* 2. 2. (St. *Paul* exhorts, that prayer be made) *for Kings, and for all that are in Authority, that wee may lead a quiet and peaceable life in all godlineſs and honeſty.*

15 The ten Commandments, are the writings of Gods own hand, containing the whole moral Law, *Exod.* 20. And the Lord not only there, but often in other places of Scripture

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ture gives a great charge for the reading of them.

16 The Epiſtles and Goſpels appointed by the Rubrick are taken out of the Bible, and each of them ſuited to the ſeaſon and time for which it is directed to be read.

17 The Bleſſing to be given at the diſmiſſion of the Congregation, is of Divine authority from the Word, in which wee may finde both command and example, and a form alſo not much unlike that uſed in our Liturgy for the ſubſtance of it, only that was for the Church before the comming of Chriſt, and we live in the times after the coming of Chriſt; a Form was commanded by *Moſes* from God, *Numb.* 6. 23, 24, 25, 26. *On this wiſe yee ſhall bleſs the children of Iſrael, ſaying unto them, The Lord bleſs thee and keep thee, the Lord make his face to ſhine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace.* And examples wee have of that practice continued in the Church, by the Prophets and Miniſters of the Lord, confeſſed by *David*, Pſal. 118. 26 Wee have bleſſed you out of the houſe of the Lord.

III. *An help to ſcrupulous Conſciences, touching ſome things moſt excepted againſt in the other parts of the Rubrick appointed to be uſed on particular occaſions.*

1 *TOuching the Sacrament of the Lords Supper, There are chiefly two things ſcrupled at by ſome.*

1 That (as ſome object) all that come, yea the ignorant and ſcandalous, are admitted to the Lords Table, contrary to *Jer.* 15. 19. and 1 *Cor.* 5. 11. and 2 *Cor.* 8. 5. which is a falſe charge upon the Rubrick, and the Diſcipline of the Church, for by the *Canons of the Church*, none are to bee admitted to the Sacrament of the Lords Supper untill they be inſtructed in the Principles of Religion, and confirmed by the laying on of the hands of the Biſhop; and every Mi-

niſter that hath Cure and Charge of Souls, is to take eſpecial care that none be preſented to the Biſhop to bee confirmed, but ſuch as can render an account of their faith, *Canon* 61. *Anno Dom.* 1604. and touching ſuch as are ſcandalous, the Rubrick directs expreſly in the Preface to the Holy Communion: That if any be a notorious Evil-liver, ſo that the Congregation by him is offended, or have done any wrong to his Neighbour by word or deed, the Curate having knowledge thereof is to admoniſh him, in no wiſe to preſume to come to the Lords Table, until he have openly declared himſelf to have truly repented, and amended his former naughty life, that the Congregation may thereby be ſatisfied. And Chriſt himſelf teacheth every individual Member how to carry himſelf towards an offending Brother, *Mat.* 18. 15. 16, 17.

2 Another ſcruple by ſome is, about Kneeling at the Lords Table, becauſe it is ſaid, *Chriſt ſate down, and the twelve Apoſtles with him*, Luke 22. 14. whereas neither Sitting nor Kneeling is the eſſential part of the Sacrament, as they are not the eſſential part of Prayer, but for decency and order, which ought to bee obſerved in the Church, 1 *Cor.* 14. 40. we finde prayer ſometimes uſed kneeling; as *Dan.* 6. 10. *Hee kneeled upon his knees three times a day and prayed*; and we finde Prayer ſometimes uſed ſitting, *Nehem.* 1. 4. *I ſate down -- and prayed before the God of heaven*; and as it is hard to determine exactly the poſture of Chriſts Body in his Agony in the Garden, which Saint *Luke* calls *Kneeling*, Luke 22. 41. *He kneeled down and prayed*; and Saint *Mark* calls falling on the ground, *Mark* 14. 35. *Hee fell on the ground and prayed* (though moſt probably it was a falling down on his knees on the ground) ſo it is hard to determine exactly what that poſture was, which the Diſciples were in, when Chriſt delivered to them the Sacrament; for though it be ſaid, *Luke* 22. 14. *He ſate down and the twelve Apoſtles with him*, yet Saint *John* ſaith, that at that time, *John* 13. 23. *There was leaning on Jeſus boſome one of his Diſciples*; but kneeling being by an Ordinance of the Authority of this Land commanded at the Lords Table, it is decent for

us

us to submit to that Ordinance, and it is our duty to conform thereunto, 1 *Pet.* 2. 13.

2 *Touching the Sacrament of Baptism, two things are chiefly scrupled about it.*

1 Some do scruple at the Baptizing of Infants as persons not fit subjects (in their sense) for Baptism, though they be the Children of beleeving Parents, born within the pale of the Church; but being the Children of Beleevers, they have a right to be Baptised; which I prove by several testimonies and reasons.

1 They are the *Holy* Seed, as they are the natural Children of the people of God, *Ezra* 9. 2. *And if the root be holy, so are the branches,* Rom. 11. 16. if the father be a baptized person, and continue in the Church, so the children are to be baptized; for the children of beleevers (of Christian Parents) have an interest in the Covenant of Grace, being children of the Covenant *Acts* 3. 25. The seal of the Covenant of Grace (the sanctifying seal whereby they are dedicated to God) belongs to them by Christ, for *whether is greater, the gift, or the Altar that sanctifieth the gift,* Matth. 23. 19. they being the children of beleeving Parents, are through Christ to be Consecrated as (ἅγια) holy things, 1 *Cor.* 7. 14. and to have a right to the clensing Ordinance, for what God hath clensed, none should dare to call unclean, *Acts* 10. 15.

2 The Children of Gods People had right under the Law to Gods seal of the Covenant of Grace in Circumcision, *Gen.* 17. 10, 11, 12. therefore much more have they right now under the Gospel, to Gods seal of the Covenant of Grace in Baptism, by which all the priviledges of Gods People are much inlarged, and made more glorious, 2 *Cor.* 3. 7, 8.

3 It is against Gospel light, that those that are judged to have received the Holy Ghost should be deprived of Water Baptism, *Acts* 10. 47. of which thing there is as good testimony in behalf of Infants, as for men of riper years, *Jer.* 1, 5. *Luke* 1. 15.

4 The very design of the Ordinance of Baptism is, to

declare the perſon baptiſed to bee a diſciple to Chriſt, *Mat.* 28. 19. *Go yee therefore and teach* (μαθητευσατε) Diſciple *all Nations, Baptiſing them,* declare them to be Diſciples by Baptiſing them. And Infants who were Circumciſed at eight daies old were declared to be Diſciples, *Acts* 15. 10. therefore Infants have right to water Baptiſm.

5 Thoſe that are to bee judged beleevers, ought to bee baptiſed. Beleevers are fit ſubjects, for baptiſm. *Acts* 8. 37.

I prove them beleevers plainly thus.

1 They are ſuch as the Kingdome of God doth belong to, *Mark.* 10. 14. *Luke* 18. 16. *John* 3. 5. which cannot be, were they not beleevers, for unbeleevers are to bee cut off from the Kingdome of God, *Luke* 12. 46.

2 They have hope in God, even while they are ſucking at their mothers breaſts in their infancy *Pſal.* 22. 9. which none can have but beleevers, for *Heb.* 11. 1. *Faith is the ſubſtance of things hoped for.*

3 Chriſt himſelf doth with his own unerring lips declare them to bee beleevers, *Mat.* 18. 6.

Theſe priviledges are of Gods free grace vouchſafed to them, *Rom.* 11. 28. *as touching the Election they are beloved for the Fathers ſake,* διὰ τὸς πατέρας for their Fathers ſakes.

6 There is command in Scripture for Children as well as others to bee baptiſed, becauſe the promiſe reacheth to them with the Parents, *Acts* 2. 38, 39.

7 There is examples of Baptiſing Infants as well as others, 1 *Cor.* 10. 1, 2. and other places.

2 Others do ſcruple the Croſs in Baptiſm, whereas the very Ordinance it ſelf baptizeth the perſon into the Croſſe or death of Chriſt; *Rom.* 6. 3. And for the making of the ſign of the Croſs with the finger, on the fore-head of the perſon Baptized; It is declared in the 30 Canon Anno Dom. 1604. That the Church of *England* ſince the aboliſhing of Popery, hath ever held and taught, and ſo doth ſtill hold and teach, that the ſign of the Croſſe uſed in Baptiſm, is no part of the ſubſtance of the Sacrament. For when the Miniſter, dipping the Infant in water, or laying water upon the face of it, (as the manner is) hath pronounced theſe words

words, *I Baptize thee in the name of the Father, and of the Son, and of the holy Ghost*, the Infant is fully and perfectly Baptized. So as the ſign of the Croſſe being afterwards uſed, doth neither add any thing to the vertue or perfection of Baptiſm, nor being omitted, doth detract any thing from the effect or ſubſtance of it.

3 *Touching Confirmation by laying on of the hands of the Biſhops.* However it bee a ſcruple to ſome, yet wee finde it an Ordinance uſed to perſons after Baptiſm in the Apoſtles time, *Acts* 8. 17. *Acts* 19. 6. and it is reckoned up to be one of the foundation principles of Church diſcipline *Heb.* 6. 1, 2.

4 Touching the Catechiſm appointed by the Rubrick to be taught, ſome ſcruples are made about ſome things in it.

1 That it ſhould be ſaid, that by Baptiſm a Childe is *made a member of Chriſt, a Childe of God, and an inheritor of the Kingdome of Heaven*; By which is meant onely in an outward relation, as all the Circumciſed Jews were the people of God. Thus by Water-baptiſm, we are made outwardly in our bodies myſtical Members of Chriſt, 1 *Cor.* 6. 15. *Know yee not that your bodies are the Members of Chriſt*, and ſo alſo we are by an outward right, made the Children of God, 1 *John* 3. 2. *Beloved, now are wee the Sons of God; but it doth not yet appear what wee ſhall be*, by outward profeſſion in appearance they were ſo, but what they were inwardly and ſpiritually, that appears not to men certainly in this world; And ſo again, By water Baptiſm wee are made inheritors (by an outward right) of the Kingdome of God, that is to ſay, of the Church of Chriſt, *Coloſ.* 1. 13. *Who hath redeemed us out of Darkneſſe, and hath tranſlated us into the Kingdome of his dear Son.* God doth it by a viſible ſeparation of us from the Heathen, and Kingdome of Satan, by water-Baptiſm, as the Lord promiſed *Ezek.* 36. 24, 25. *I will take you from among the Heathen, and gather you out of all Countries, and will bring you into your own Land.* i. e. into the pale of the Church by Water-Baptiſm, *Then will I ſprinkle clean water upon you, and ye ſhall be clean.*

2. The next ſcruple is, about the engagement of the God-fathers and God-mothers, who do promiſe and vow thoſe things, in the childes name, which are to be promiſed in Bap-

tiſm; to underſtand which, it is to be conſidered: 1. That the Childes right to Baptiſm is from the Parent. 2. The people of God have right to come before the Lord, and enter into Covenant with him for themſelves, and Children (yea, for the poor ignorant ſucking infant) by vertue of the Covenant of Grace through Ieſus Chriſt, as plainly appears by theſe Scriptures, *Deut.* 29.10, 11, 12, 13. and *Deut.* 31.12 13. And 3. The Parents entring into a Covenant with God for their Children, it is but right it ſhould be eſtabliſhed by two or three witneſſes, *Mat.*18.16.2*Cor.*13.1. 4 *Some doe ſcruple that part of the Creed, where it is ſaid of Chriſt, He deſcended into Hell,* becauſe when Chriſt dyed his Body was burted in the Sepulchre, and his Soul was that day with God the Father preſently in Paradiſe; both which is confeſt, yet is that alſo true, that *Chriſt deſcended into hell,* not that he deſcended into the Papiſts feigned Purgatory; but hee deſcended into ἅδης, the eſtate of the dead, ſo the word ſignifies, in his Human nature; and hee deſcended into Hell, by his Divine Power, accompliſhing the effect, and triumph of his Death over Hell, and he deſcended into Hell by his terrour of ſoul in the Garden, and on the Croſs, and hee deſcended into ἅδης the Grave: ſo it is frequently rendred, by his Soul from Heaven to his Body, to be coupled again with it, to give it life, and raiſe it up again from the dead.

5 *Touching Matrimony,* the greateſt ſcruple that is made in the forms thereof, is about the Mans ſaying to the Woman, *With my body I thee worſhip,* which is no more but *te colo, I imbrace thee,* (and ſo it is in the Latin Service) as if a man ſhould ſay, *With this Ring I thee wed, with my body I thee embrace, and with all my worldly goods I thee endow.*

6 The chiefeſt thing ſcrupled in *the Viſitation of the Sick,* is, about the Abſolution, becauſe it is ſaid to the penitent beleeving ſick Perſon, when the Miniſter judgeth him to bee ſuch a one; *By his authority* (ſpeaking of Chriſt) *committed unto me, I abſolve thee from all thy Sins, in the name of the Father, and of the Son, and of the Holy Ghoſt;* but this is done only declaratively and with a *Proviſo* provided that he be ſuch a one as is expreſſed in the Prayer immediately going before theſe words,

words, on which they have a dependance, (*viz.*) *Our Lord Jesus Christ, who hath left power to his Church to absolve all Sinners which truly repent and beleeve in him, of his great mercy forgive thee all thine offences*; and upon this ground if the like Person be such a one, the Minister doth declare, *By* the Authority committed to him, he doth absolve him.

7 *Touching the burial of the Dead*, some doe scruple, that at the interring of every Corps it is said, *Wee commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternal life*; whereas none can have such sure and certain hope touching any; and some have lived so profainly, and even to the last have not given any testimony satisfactory of their repentance, so that there is little hope of their interest in eternal life at all. But this scruple ariseth from a mistake, for it is not spoken of the body of the deceased particularly, but of the bodies of the Congregation, that is to say of the faithful; as we say, *Our Father*, when there are sometimes many unbeleevers and carnal men in the Congregation. And it is not said in sure and certaine hope of his Resurrection to eternal life, but indefinitely, in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ (*i.e.*) to those that have an interest in our Lord Jesus Christ, which rather is to bee referred to the faithful, than to the present interred Corps, except he be one of that number, even such a one concerning whom the Minister then declares, That Christ *shall change our vile bodies* (not his Body, except he be one of that number) *that it may be like unto his glorious body.*

8 *Touching the Thanks-giving of Women after Child-birth*, the greatest scruple is about that part of it where it is said, *The Sun shall not burn thee by day, nor the Moon by night*, supposing that not to concern the Woman to whom it is said; but it is Scripture, and it cannot be denied but that the rest of the Psalm is very sutable; why then should this be scrupled, seeing it is part of the same, for the whole is the one hundred twenty first Psalm, which is all appointed to bee read, and that which God hath put together in his holy Word, let no man think much that the Church doth not put asunder. And

besides,

beſides, theſe very words ſcrupled are a precious Promiſe for the Weman to lay hold on, and for all that beleeve, for it is made to every faithful ſoul, That neither the Sun of Proſperity ſhall annoy them with ſcorching heat of preſumption by day, nor the Moon of Adverſity, hurt them with the cold vapours of deſpair by night: it is (in a word) Gods promiſe of protection to them night and day.

9 Touching the Commination of the Curſes to be read by the Miniſter, and the Peoples ſaying, *Amen*, much ſcrupled by ſome, me-thinks when they read, that God did expreſly command the like in the Scripture to be done, by his own peculiar people, we ſhould all bee ſatisfied in it. Now that God did ſo, is plain by the twenty ſeventh Chapter of *Deutronomy*.

IV. *Wee ought not to refuſe the Rubrick or Common-Prayer, becauſe it is impoſed by Authority from man, but therefore to uſe it.*

SOme pretend that they cannot in conſcience uſe the Common-Prayer, becauſe it is impoſed by a Command, which is a very bad Principle, for if Authority *command that which is not ſin, it is ſin not to obey that which is commanded*, therefore ſaith the Apoſtle, 1 *Pet.* 2. 13. *Submit your ſelves to every Ordinance of man for the Lords ſake.*

FINIS.

Charles R.

OVr Will and Command is, and We doe hereby authoriſe you forthwith to Print, Publiſh, and diſperſe, a Certaine Booke, Intituled, *A Collection of the Petitions of divers Counties of this Our Kingdome, Subſcribed by the* Gentry, Miniſters, *and* Freeholders *of thoſe Counties, on behalfe of* Epiſcopacy, *the* Liturgy, *and* Church Government, *and for the eſtabliſhing Our* Rights, *and the Libertie of the Subject.* And for ſo doing, this ſhall be your Warrant.

Given at Our Court at Yorke, the 20th. *of May,* 1642.